

# The South African Outlook

SEPTEMBER 1, 1949.

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## The South African Outlook

We say that Love is blind, but it is not half so blind as Hate.

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### Welfare—Friend or Enemy ?

The newly-installed Bishop of Johannesburg had some penetrating and necessary things to say on a recent occasion when he discussed civic responsibility and some of the implications of social welfare services. "You do not produce a healthy city" he said, "by ever bigger and better social services; nor in this way does the city give that training in citizenship which it should provide." He would not suggest that social services were unnecessary but he reckoned them to be "the measure of the sickness and not of the health of the body politic." In other words, he would have us see them, not as a desirable end in themselves, but rather as a purely temporary necessity which a healthily developing civic society should ultimately outgrow. This is surely a wise contention, for, as every clear-headed social worker knows, nothing can take the place of self-reliance as a foundation for the building of character, and welfare services can so easily undermine it.

The Bishop will probably not quarrel with us if we suggest that in South Africa a justification of social services that may be on a par with the "sickness of the body politic" is to be found in the immaturity of a great part of it. In any case his thesis holds, that their success should render them superfluous, otherwise they become an incubus rendering impossible the self-reliant activities of robust civic health. The administration of a dependent territory might be adduced as a parallel. It exists only to

meet temporary needs, to open for the governed the road to political and social maturity—in a word, to make itself unnecessary as speedily as it can. True, many will always be willing to barter independence for security, but, with the city rather than the state in his mind, Bishop Reeves has got such people accurately taped. "It is clearly possible" he said, "to lose the benefit that the city should give as a school of citizenship, because people are too sluggish or slave-like to take advantage of the opportunities given them. They want their city governors to do ever more and more for them. This is a danger present in all modern cities."

We are grateful to the Bishop for a prophetic word.

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### "A Pattern of Deprivation."

"One after another the things that have given the African people hope and courage have been taken away from them or seriously curtailed; and, as far as I can see, nothing is being put in their place. The pattern is that of deprivation." This was the tragic burden of Dr. J. B. Webb's penetrating address to the recent Synod of the Transvaal and Swaziland District of the Methodist Church. "Another political parson," some will say: but let such people first of all challenge Dr. Webb's facts if they can, and then let them reflect that when the sacredness of human personality is challenged, when selfish race domination is frankly paraded as an ideal, the man of God has no right to keep silence. How can he be content to "prophesy smooth things" when he knows that one vital part of his function is to serve his generation as the prophets of Israel served theirs? Is it too much to expect that the makers of our national policies—who are also the guardians of our good name in the eyes of the world—however strongly they hold radically different convictions—should nevertheless heed and respect any Christian voice which tries sincerely to interpret the mind of God as he understands it in regard to human affairs? "Our policy" said the same voice on the same occasion, "is crystal clear. It has nothing of the sensationalism of revolt. It has the effectiveness of the Spirit of God and the spirit of man as man in an indissoluble partnership. 'Not by might nor by power, but by my Spirit, saith the Lord.' Fear has bedevilled our relationships and activities through the ages—fear and its progeny of exclusiveness, privilege closely held, oppression and repression



thousand, in gratifying contrast to the rate generally prevailing elsewhere in South Africa. (This remarkable figure, however, must be qualified by the fact that the mining regulations demand that if an African miner develops tuberculosis he must be repatriated when he is fit to travel.) The over-all mortality rate, which a generation ago was twenty-six per thousand, has been brought as low as three. And the improvement continues.

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#### A Historian Nods.

Many people who are grateful to Professor C. J. Uys for valuable historical studies have been astonished and disappointed at the opinions which he is reported to have expressed recently before the Commission on Native Education. It does not surprise them that one of our weeklies has termed them "extraordinarily irrational and inconsistent." Assuming that the press report is reasonably correct, what value can the Commission attach to the thinking of a man who can solemnly assure it that "the bitterness and hatred of the Natives towards the Europeans is one of the principal and most disturbing features of the Native outlook to-day," when he has just been giving utterance to the kind of opinion best calculated to provoke bitterness in any human being? "The modern educated Native has become a caricature of the White man," he said. Or again, "The development of a Native national consciousness is one of the most dangerous things to be seen in South Africa at present . . . The European policy towards the Native must be to divide and rule." Surely that last recommendation is one that we might least of all expect to get from a historian, who should of all men be prone to take the long view, and who should surely be aware that the centuries are littered with examples of its purely ephemeral value and its ultimate failure.

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#### Comment Unnecessary.

A few months ago a highly competent commission recommended the continuance of school feeding in Native schools and an increase in the amount of money to be provided for it. The Government decided first of all to pay no attention to its opinion, but later modified this harsh decision to the extent of continuing the feeding but with a forty-per-cent. cut. This meant approximately one and one-fifth pence daily for each child, a figure of which we were thoroughly ashamed, the more so when not long afterwards the pro-Government party in the Transvaal Provincial Council carried a motion to raise the daily figure for feeding children in the European schools from threepence to sixpence.

Early last month the superintendents of Native schools in that same Province received a circular from the Transvaal Education Department inviting them to "thank in

a tangible way" the Minister of Education for retaining school feeding for Native children. "There is no doubt," said this egregious document, "that the Native population owes a debt of gratitude to the Minister." It is suggested by the Department that this can best be done by means of community efforts on the part of the Native parents to make up the forty-per-cent. cut which the magnanimous and thanks-worthy Minister has imposed. Really !

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#### Mining in Pondoland ?

Some years ago Professor Scholtz, who teaches geology at the University of Stellenbosch, investigated certain mineral deposits in the Insizwa Mountains in Pondoland. He found the area rich in a nickel-ferrous ore which, it is reported, contains also platinum, gold, silver and copper. Other geologists have confirmed his findings and as a result a syndicate which has been formed in Johannesburg to exploit the discovery, has obtained permission from the Minister of Native Affairs to prospect in the area and also the right to acquire a lease. The ore is said to be in large supply and to lie on or near the surface, so that working costs should be relatively light. The demand for nickel to-day is large and steady, the rich deposits along the northern shore of Lake Superior enabling Canada to dominate the world-market. Should the Pondoland deposits prove to be as abundant as is alleged, the life of this backward area is likely to be revolutionised in the not-far-distant future. What share, we wonder, in this anticipated prosperity will be given to the people to whom the land belongs? Who will safeguard their interests? Will there be adequate regional planning?

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#### A Responsible Task Fulfilled.

The most recent report of the Native Affairs Department tells of the happy ending of a great responsibility solemnly undertaken by the late Rev. William Mears, so well known and loved for his long service to the people of the Transkei. More than twenty years ago the chief of the Pondomisi committed to his charge the little child of three, Sigidi by name, who was indicated as the heir to the chieftainship. Mr. Mears solemnly pledged himself to the task of guarding the youngster against dangers which might beset him through chance or malice, and of guiding his education for the responsible position awaiting him. He was not himself spared to see the full completion of his guardianship, but last year members of his family, including the Secretary for Native Affairs, (Dr. W. G. Mears), handed Sigidi over to his tribe. The future chief is now a young man of twenty-three, who has completed his formal education, including, most wisely, a course of training in agriculture at Fort Cox.



# Some Problems of Mass Adult Education

A CONDENSED VERSION OF A LECTURE AT FORT HARE

By James Irving, Professor of Sociology, Rhodes University College.

**N**O educational system so far developed has absorbed all the talent and ability which exists in a community. The statutory system of primary schools, together with secondary schools, technical and agricultural colleges and universities taken together still leave a wide margin of untouched ability. In proportion as scholarship and bursary systems are developed, educational mobility increases and the able are permitted increasing access to the highest educational institutions. Even where the system is perfect most men and women, however, are absorbed into the ordinary business of earning a living where higher education is not an absolute necessity. Parallel with the statutory system there comes into being the need for Adult Education for those whose background is poor and whose educational training has been of short duration. This need is equal for the able and the ordinary man. Modern societies cannot afford a large uneducated mass of men and women. Education should be for life and throughout life.

Such Adult Education must deal with the problems of the ordinary man. Its objectives are different from those of ordinary school or college education. This does not mean that its standards must be low or the aims elementary. A discussion on economics is more real when it takes place among working men and women of adult stature than in a university classroom. By necessity the Adult Educational task in South Africa is different from that of Britain or America. Yet, in the history of adult education in these countries, one gains an appreciation of lines of possible development in South Africa both for European and Non-European peoples.

## The British System.

The British system of Adult Education rose out of experiments conducted about 1848. The date is significant for the first acts of Parliament conferring the vote had taken place in 1832 and were to be expanded in the sixties. It is not an accident that with every expansion of political rights, adult education increased in numbers and in scope. The first experiments, however, failed. The Mechanics' Institutes gave scientific lectures to men and women of such a standard as to be incomprehensible to the workmen who attended. The workmen had little control over the experiment. More enduring was the work of Mutual Improvement Clubs. These were organised by literate workmen. Together they read books, newspapers, held debates. Even though they met in houses and had no extensive buildings, the experiment flourished. The religious bodies, such as the Quakers, Methodists

and the Christian Socialists, developed Bible classes in which religious teaching was judiciously mixed with the teaching of reading and writing. With the development of Trade Unionism, the Co-operative and Labour movements the Adult Education structure developed. The State had little to do with the Adult Education structure in its early days. The universities re-entered the field after 1890, when Cambridge University set up its University Extension System. As long as the masses were illiterate no higher educational work was possible. The liquidation of illiteracy was the first pre-requisite: the schools for children and the adult education bodies having raised the educational level made way for a higher standard. The Professor could talk about his subject to men who could read and write. The lessons to be derived from this short recital of adult educational development in Britain are obvious. Adult education expanded when men became citizens and could play a part in the political life of Great Britain. An objective must be set before people, else they will always ask: "Why should I bother about reading, writing, arithmetic? What have economics, politics, literature and science to do with me?" These take on meaning when the end is set with its possibility of participation in the full life of the community. Secondly, a good deal of the groundwork had to be done by the workmen themselves. Those a little better educated had to act as teachers and leaders in the art of reading and writing. Thirdly, no advanced work was possible until this basic groundwork had been done. The task and responsibilities of the literate African are tremendous. I do not think he has yet undertaken it seriously. Be as passionate to make your people literate as to make them socially free.

A fourth point which emerges is that parallel with Adult Education must go an ever widening extension of the education of children. This took place in Britain between 1860 and the present day. Three things are necessary to a developed mass adult education movement. The education of children, the liquidation of illiteracy among adults. When these are accomplished adult education changes its scope to cultural education. The last stage cannot be done without the first two.

The British system has its culmination in the work of the Workers' Educational Association, started by the late Archbishop of Canterbury, Dr. W. Temple. The standard is high for there is no problem of illiteracy. The trade unions, Labour Party and universities act jointly here. About 60,000 students pass through the classes every year. From its ranks come City Councillors,



Members of Parliament, and even Cabinet Ministers, who were originally workmen in field, factory, mine and mill. The universities supply the teachers. No degrees or certificates are granted students. You come because you seek knowledge and wish to help the community or to cultivate yourself. The Government pays adequate subsidy on the classes. It has been clear to me that the Bantu must organise informal education of this kind: they must do so at the simplest level firstly and seek the higher flights later. A task awaits you students at universities and colleges, and you should undertake it. For the masses the examination system will never suffice, education is for life and not for earning a living. You must set about forming institutions where the African peasant and urban worker can obtain knowledge and guidance for use and pleasure. The first step is the abolition of illiteracy. When this is done the rest is relatively easy. I was

impressed, while in China, with the voluntary work done by students in the villages of the Yangtze Valley. The scholars among you must get down to the business of writing simple readers suitable for adult minds. Children's school books will not do. The intending teachers will find ample scope in the kraals round the college. Organised attacks on illiteracy can be made as organisation expands. Most Chinese students spend one of their vacations on adult education. A parallel development awaits you. In the urban areas the task is needed even more, and I look forward to an expansion of Bantu cultural societies. You can do a great deal without much money if the system evolved is basic and simple. Most of the work you will require to do without payment or reward, but you will find it worth while when you measure the advance of your people.

## The Church In The World

### A REMARKABLE HANDBOOK\*

THIS book, which is the product of world-wide collaboration, will be welcomed by all who are devoted to the ecumenical movement. Its over four hundred closely printed pages form an encyclopaedia of present-day Christianity. The emergence of the World Council of Churches has marked an epoch in the ecumenical movement and has accentuated the need to gather together the facts, the figures and the addresses of the Christian Church throughout the world.

The International Missionary Council, the World Council of Churches and the World Dominion Press have been responsible for the production of the book, though the work of actual compilation has been undertaken by the last-named. It is hoped that it will be found possible to publish a new edition every two or three years.

The book proceeds on the assumption that Christianity has survived because its testimony has been entrusted to visible institutions, the Churches, and that if Christianity is to survive and increase it will be because of the quality of life and witness evident in the visible institutions. Moreover, in the circumstances of to-day, it is the fellowship of churches, united by a common belief and pursuing a common end, that alone can survive the abrasions and resist the pressures of the world.

In many large and populous areas of the world men are seeking for a new integration of society. There is a sense of collective destiny. If a new integration is to be achieved, it will be an enforced manipulation of the habits and

outlook and rights of the peoples, or a voluntary movement towards fellowship and understanding. Here lies one of the chances of the churches. Mankind is silently offering an opportunity to present an example of a society, integrated and linked together in a loyalty to the God and Father of our Lord Jesus Christ, a society which transcends the boundaries of nations and cleavages of historical development, outlook and traditions.

But in what measure is the Church equipped to meet its opportunity? To estimate this we need to know something about the number of members the churches can claim, their relation to the population around them, their relative rate of increase, their resources in men and money and their advance or decline. The sheer ability of the churches to offer the gift of the Gospel to the world resides partly in these things.

This book then purports to present the leading facts of the growth and state of the Christian Churches all over the world. Despite the contrasting differences under which the Churches live, the diversity of their own history and experience, the distinctiveness of their theology and outlook, and the dissimilarity of their tasks, of late years the Churches have become acutely conscious of their common interests, beliefs, and, sometimes, interdependence. Churches which nourish these desires should have the facts about their fellow-churches and about the world readily at their disposal. Towards this object this Handbook makes a considerable contribution.

We have authoritative articles about the state of Christianity in the various European countries, in America (North and South) in Asia, in Africa, and Australia. Al-

\**World Christian Handbook*, Edited by Kenneth G. Grubb, C.M.G. and E. J. Bingle, M.A. (London, World Dominion Press, 21/-.)



most every country receives an article to itself, written by someone prominent in its ecclesiastical life and conversant with the conditions. Some of these are very outstanding, such as the one on the Religious Situation in Britain by Dr. Nathaniel Micklem, on the Religious Situation in the United States by Dr. Kenneth Latourette, and one on the Church in Russia by Dr. Paul Anderson. Nine articles deal with Africa—Egypt, Sudan, Ethiopia, North Africa, British West Africa, Central Africa, East Africa, South Africa and Madagascar.

The second large section of the book gives statistical data of the various Churches. It is interesting to note that the world's population was estimated in 1933 as 2,057,000,000. In 1948 *Whitaker* gives the number of Christians as 692,400,000. The Christian total was subdivided as follows:

Roman Catholics .. .. .	331,500,000
Orthodox .. .. .	144,000,000
Protestant Churches .. .. .	206,907,000
Copts .. .. .	10,000,000

The figures claimed by some of the larger churches are given as follows:

Lutherans: 90,000,000—baptized community.
Presbyterians and Reformed: 21,628,577*: baptized. (Communicants: 10,714,368*)
Methodists: 11,666,646 members (approximately twenty-three million community).
Baptists: 13,500,000 communicant members (approx. twenty-five million community).
Anglicans: 9,000,000 communicants (community: twenty to twenty-five millions).
Congregationalists: 2,495,000 communicants (community: approximately five millions).

Some sixty pages of the Handbook are devoted to a Directory of Churches throughout the world, and the Index extends to some thirty pages.

This is a book to be kept at the elbows of all concerned with world-wide Christianity. We congratulate the editors on the completion of a notable task.

R.H.W.S.

## Technical and Vocational Education

*Prof. H. Jac. Rousseau.*

*"There is no capital more productive than the energies of human beings: there is no investment more remunerative than the expenditure devoted to developing them."*

THIS sentence, from the famous Hadow Report on the reorganization of secondary education in England, is quoted by the De Villiers Commission in its recent *Report on Technical and Vocational Education\** (par. 2049), and might, in fact, be its motto. **"Our real wealth is in the potential abilities and talents of our youth, and in the character and skill of our people"** (178). Appointed in March 1945 by the late Mr. J. H. Hofmeyr, the Commission consisted of three laymen (one being the Chairman, Dr. F. J. de Villiers) and two educationists, viz. Prof. John Orr (head of Witwatersrand Technical College), and former inspector A. Sinton; in July 1948 it submitted the Report which has now been published.

Though the Government's economic and racial policy make it unlikely that the Report will be acted on, it is important as an admirable sketch of an ideal educational system for South Africa—a system which is bound to come some day and which this Report may help to bring nearer. Despite the scarcity of educationists on the Commission (after May 1947 only Mr. Sinton remained), it shows such a striking grasp of progressive educational philosophy and psychology, and of their practical applications, that it merits close study by everyone concerned with education

in South Africa. Indeed, it is so full of excellent things that one would like to do nothing but quote.

**It covers all education.** In its investigations the Commission soon found that "the reconstruction of our entire system of education was required" (154)—patching up was useless. Consequently it touches on every kind and aspect of education: Philosophy, psychology, curriculum, method, organization, including details like time-tables, examinations, correspondence tuition, etc.

**Its Foundations.** There are no colour bars in this Report. Because *the people make the country*, expenditure on sound education for every person will be repaid many times over in higher levels of citizenship, production and prosperity. "Every able-bodied person should work (1392) . . . . It is the moral duty (and may one add, material interest?) of any State to recognise, conserve, train, develop, and make use of every form of aptitude, talent, capacity and ability . . . to make the most of the physical resources at our command (494) . . . The national income of the Union is very low. The only remedy is sound educational and vocational training which will increase the productivity of the total population of the Union (2047) . . . It cannot be doubted that the equipping of the Native with greater manual and technical skill will be in the national interest (1833). . . . There is so much to be done in this country; there should therefore be jobs at all levels waiting for thousands of Natives (1837) . . . . The Government and people of South Africa have a

\*U.G. 65/1948, from the Government Printer, Pretoria, or the Lovedale Press; 310 pages; 11/6.



moral responsibility to advance, with all the means at their disposal, the welfare and happiness of those sections of the population who, because of social, educational, economic and other shortcomings beyond their control, cannot maintain a satisfactory level of living or contribute adequately to the national economy (1889)." Because Western techniques are bound to prevail in the end in South African life—farming, homes, trades, industries, business, and so on—"courses of training will ultimately approximate to those for Europeans" (1870), and "structurally the educational system for Natives should be the same as for Europeans" (1795).

It is in this light that the extra expenditure (£4½ million p.a. by 1956) envisaged by the Commission must be viewed—negligible compared to the resultant rise in national income and integrity.

To effect such changes, we need a *unified national system* of education enabling *every person* to develop fully for *better living*.

**Unified Education.** "Ideally all education in a country like South Africa should be centrally controlled and administratively decentralised into regions or units determined by socio-economic factors not necessarily respecting provincial boundaries. . . The overwhelming weight of evidence is in favour of some form of authority which would be able to lay down the general educational policy of the Union. . . . Some of the most important recommendations in this report can only be properly carried out if backed by such a body" (2021-4). Not only individuals but Teachers' Associations and Government Commissions have repeatedly labelled our present division of education among the four Provinces and the Union, as wasteful and "chaotic" (2003), but the Provincial Councils have repeatedly refused to give up any of their slender excuses for existing (2017). Realizing this, the Commission recommends as a step to complete unification, the creation of a *National Council for Education* (with the Union Education Department as its secretariat), to formulate general educational policy for the Union and to co-ordinate educational services, the training and treatment of teachers, subsidies, research, etc. (2036, 2039). (One of the writer's few criticisms of this Report is that Non-White education is not specifically represented on the proposed Council; one assumes that this was an oversight). Meanwhile control of "all primary and secondary (general) education" should remain with the Provinces, the Union controlling "all vocational education" (322).

Might Union control of all education result in the imposition of repressive measures on Non-White education? The answer is that the Provinces at present have no power, even if they have any desire, to oppose such measures imposed by the Union Parliament.

**Every Person.** "Education should uphold the principle of *equal opportunities* for all" (175), men and women (845), white and non-white; but this does not mean treating everybody the same. An *English* child of 6 taught History in Afrikaans, for instance, would not be getting "equal opportunities" with an *Afrikaans* child of 6 taught History in Afrikaans. On the contrary, we need "a system of education which will, at all stages and all levels, take account of and *make provision for individual differences*" (176), to give every person the chance of "becoming all that he was created capable of being" (161). In our present educational system such equal opportunities do not exist, for instance, for the less intelligent or the practically-minded pupil, and "nothing like equal opportunities for girls" (177. See also 574, 578). Applications of this principle are:—

(a) *Learner-centred education*: "The new junior high school should be uncompromisingly child-centred (329) . . . Teachers will be led to deal with children and not merely with subjects . . . They will be expected not to 'follow the syllabus' but to plan learning situations which will start with what the pupil *wants* to know and to master, and will end with what he *needs* to know and to master" (361). In adult education the application is perhaps more obvious: If we teach adults what they don't want to learn, or in a way they don't like, they just stay away from our classes.

(b) *Individual rates of progress*: "Where an apprentice can obviously attain the required standard of competency in less than the prescribed time, consideration might be given for some reduction in the period" of apprenticeship (1226). "Supervised correspondence tuition" (1463) also facilitates individual choice of subjects and rates of progress.

(c) *Vocational and educational guidance* should begin when a child starts his schooling: Individual cumulative record cards should be introduced for all pupils from the first year in the primary school" (272). (The Commission did not foresee the public outcry when these cards were later introduced). Accumulating more and more information from teachers, tests, etc., each pupil's card would accompany him through the primary school, to the proposed junior high school, guiding teachers, especially when the pupil was about 15, to discover what kind of education would be best for him. A whole chapter (Chap. XVI) and many references elsewhere deal with guidance, which the Commission considers extremely important. "Every secondary school (and) every vocational institution should have at least one member specially qualified for vocational guidance (1702). In the primary school guidance work should be every teacher's responsibility" (1672). The Commission severely criticizes our schools as interested not in the children but in masses of facts



labelled "subjects": "By and large the teachers in our schools do not appear to know their pupils . . . they appear to know still less of those who have left school" (1582-3). One wonders how many Cape Province teachers even know that primary schools since 1937 and high schools since 1938 are required to devote one hour a week to vocational guidance (207). The ordinary examinations are useless for guidance. "The Commission unreservedly condemns all competitive examinations in the primary school" (263). Apart from the fact that the Matriculation Board dominates secondary schools to their detriment (302-7), its examinations do not measure fitness even for

the vocation of university and professional work (1713): "(Their) unreliable methods of examination and serious discrepancies . . . make a drastic revision of the present examination system a matter of immediate urgency" (1714). The Commission suggests many ways of improving the examination system (621-5, 1708-33). The examination problem is not, of course, confined to South Africa; and it is well worth while to study the quotations from the 1947 Report of the Advisory Council on Education in Scotland about examinations in Scotland, on pages 221-3 of our report.

(To be concluded).

## The National Health Foundation

### PRESIDENTIAL ADDRESS TO THE SOUTH AFRICAN HEALTH SOCIETY CONGRESS

By Dr. F. A. Donnolly.

IN considering the message which I particularly wish to give to you to-day, there has come into my mind a phrase from a well-known hymn; a hymn in honour of the concept of the brotherhood of man. You will know this phrase; it is "To worship rightly is to love each other." It is a sad commentary on the modes and manners of our day and generation that the word "love" has become debased. For truly in its original meaning it is love which gives us the power to serve each other without stint and without counting the cost. You will remember St. Paul's memorable words in the thirteenth chapter of First Corinthians:—

"Love suffereth long and is kind, doth not behave itself unseemly, is not easily provoked, hopeth all things, beareth all things, believeth all things."

As you here together face the future those words will, I am sure, be to you a guide and a comfort. If you are filled with love for your fellows, then that very love will enable you to hope all things for them.

But I wish for a moment to return to that phrase from the hymn, "To worship rightly is to love each other." Worship of the Creator takes many forms and it has been borne in upon me how very important it is that we should understand the worship which is service. Giving the best we have to each other and to life is perhaps the greatest offering we can make to the God who created us.

#### A new Vision for South Africa.

Exactly four years ago, in the last week of May 1945, a new vision appeared on the horizon; a new vision for South Africa. Those who saw this vision were far away up North. They were a company of young men and women gathered in an Army Education School in Florence, Italy. Florence, even in war time, is a poignantly beautiful city. A city where for centuries the artistic and the sensitive of all races have seen visions and dreamed dreams.

But it was not the old churches or the great works of Florentine art which built the new vision. The men and women gathered in Florence were South Africans. They had been studying the health conditions of their native land and they determined that when the war was over and they returned to the Union they would ask that the most determined efforts in our history should be made to improve the lot of our underprivileged peoples. The fighting in Europe had ceased a few days earlier. The defeat of Japan was still in the future; but these men knew that soon they would come home. They thought of their many colleagues who would not return; Springboks who had laid down their lives in strange places in far-away Europe. How shall we remember those who will never return? they asked. The beauties of Florence must have reminded them of the beautiful monuments of the past, for Florence is full of some of the world's loveliest memorial sculpture. These young men, sensitive to beauty, were also sensitive to human need. They hoped this time to establish a living memorial; a great act of service dedicated to a happier, healthier future for South Africa.

Their vision had a splendid simple quality; putting the idea into practice proved more difficult than at first they imagined. They might have decided that the best thing was to raise a fund to build Non-European hospitals or clinics or a great research institution, but mature consideration and consultation with the best minds of our day led them to see that they must strike even deeper at the root causes of ill-health and misery in our midst. It is as well to remind ourselves that hospitals and clinics are the responsibility of various Government Departments and that these things are paid for from our taxes. This war memorial was to be a great voluntary gesture on the part of a Nation giving thanks for deliverance, and the money thus given in gratitude must be spent on a cause for which,



hitherto at any rate, the Government and the Provinces had not accepted full financial obligation.

So it came about that the original founders of the National War Memorial decided to emphasize health promotion. This was an aspect of our national health problem which had been particularly emphasized by Dr. Henry Gluckman in the report of the National Health Commission published in 1944. I think we may be proud of the fact that, while many countries appointed health commissions and published similar reports between the years 1944 and 1947, Dr. Gluckman's report was the only one to emphasize this tremendously important factor in planning the health of a people.

### Three vital Health Factors.

What is this health promotion? It means living a life so designed and planned that one does not easily become ill. The important factors to consider in promoting the health of an individual or a family or a Nation are these: there should be economic security and satisfactory cover, by which I mean adequate housing and clothing. But these are considerations outside our scope to-day. We in the Health Foundation, are concerned with three vital health promotive factors, namely, Nutrition, Health Education and Recreation.

So for nearly three years we have been conducting research and detailed investigation to discover how best to bring these three vital factors closer to the lives of the underprivileged of all races. We have, of course, collected from all sources a considerable knowledge on this subject, but it is not, unfortunately, enough merely to *know*. Knowledge must be informed, must be inspired by a spirit which is determined to apply it in the service of mankind. A great internationalist, called Carl Heath, once wrote: "We must weld love and knowledge into a perfect passion of understanding." That is a very remarkable phrase. He was thinking about the fusion of man's love for mankind with his knowledge. It all too often happens that a very well informed person knows not the inspiration of loving service. When one attains the combination indicated in this sentence then is one's understanding of so fiery and penetrating a character that it can quite properly be described as a passion.

In our pursuit of knowledge we in the Health Foundation have seen above everything else the importance of adequate planning. In this connection I would like to quote to you the words of another great thinker of our day, Prof. Julian Huxley:—

"It is one thing to have a good plan, another to put it into practice. For this, popular interest, popular backing and enthusiasm and popular participation are needed. Careful attention to these requirements is especially necessary in all advanced democratic countries, for here the adjustment of the individualist traditions of private enter-

prise to the needs of central planning is apt to generate friction; but the friction can be minimized by understanding. In other words he (the planner) must not think of the people in his region as his subject plannees but as participating co-planners. The living plan itself must evolve and grow and can only do so on the basis of co-operative participation.

"Of this there are two distinct aspects. One is co-operation with other governmental bodies and official and unofficial agencies; the other is co-operation with the people at large, through arousing their sense of participation and making them feel that it is their plan and that they have a real share in bringing it to fruition."

### Health and Social Welfare Services.

Against this background what is it we are doing in the National War Memorial Health Foundation? Our main object is to assist, in co-operation with all other organisations operating in the same field, to establish voluntary promotive health and social welfare services. We realise the importance of the Medical and Public Health services of the country and hope to work in close association with them. The Foundation is non-political and is planned to serve all the people in South Africa, irrespective of colour, religion or politics. From its very inception, however, the bias of its work has been in favour of the Non-Europeans.

I want now to consider in some detail several important aspects of our work. The first of these is propaganda. That is a strange word to use and you may wonder what propaganda has to do with the promoting of the health of our people. Without an informed public opinion it is impossible to achieve the ideals for which we stand. So we have done a great deal of publicity; articles in newspapers and magazines and in the last year we have published a monthly magazine called "Foundation" which is greatly expanding and soon, we hope, will become a popular digest of health promotive ideas. This magazine is issued gratis to 10,000 readers.

The second aspect of our work is the sacred task of commemorating the fallen, for we are charged with the preparation of a National Roll of Honour which, we hope, will one day be preserved for posterity in the Senate.

We have discovered that South Africa needs many hundreds of trained workers to carry out the idea of health promotion. So we established a bursary policy and students of all races are being helped by grants from Foundation funds to train in the Universities and Technical Institutions throughout the country. At Fort Hare we have men training for diplomas in agriculture. They will help their fellows to grow the food we do so badly need in the nutrition programme. In Cape Town we have three Coloured doctors in training; at the Jan. H. Hofmeyr School of Social Work in Johannesburg there are 24 of our



students. We are training Literacy workers, for how can a man understand health if he cannot read simple health instructions. I cannot go further into detail concerning this bursary policy at the present time and my only wish is that we could make it much more extensive than it is at present.

#### **Moroko Community Centre.**

In a sense, all that I have told you so far is background work. Against this background our community projects forge ahead. Two months ago I attended a roof-wetting in Moroka Township, near Johannesburg. There we have built a fine Community Centre for the African residents of what was once a shanty town. It is not such a shanty town to-day for there are many good new houses being built there. Our Community Centre in Moroka will provide nutritional services, a creche, boys' and girls' clubs, and work classes for the women. It has endless possibilities and we are all greatly looking forward to opening it, probably soon. In the Northern Transvaal we have helped the European community by providing a Rest Centre and a Luncheon Club in Pretoria which will soon, we hope, expand into a full-time Community Centre. The Bantu in Lady Selborne are benefiting from a Vegetable Club which has been operating under an African Supervisor for some considerable time. In Edendale, near Pietermaritzburg, a European Social Worker, whose salary is paid by us and who works under the Local Health Commission, is bringing much help and encouragement to the Non-Europeans of that area. We have interesting plans for the Ciskei and about these I shall speak more fully in a moment. A Bantu Youth Centre is the plan for Port Elizabeth and a similar Community Centre for Cape Coloureds has already been opened in hired premises at Elsie's River, near Cape Town. The creche there is a very popular feature. In the Free State our plans at the moment embrace Thaba 'Nchu and before we can go on with them we are boring for water. When the water flows, vegetable clubs will flourish and that means more food and a good hobby for the Africans there. All this has cost a great deal of money but I think you would like to know that we have been able to help, to some small extent, similar work conducted by other Organisations. We have helped a Social Centre at Evaton in the Transvaal; a Centre attached to the Government Health Centre in that place. We have helped the Springfield Community Centre in Durban and believe that the work there can do much to help the Non-European population of a City which has attained an unhappy prominence in the world's Press.

Those of you who are interested to pursue in great detail a study of our work are invited to give in your names when a printed account of all this will be sent to you, for in a few days we are bringing out a special number of our magazine

generously illustrated with pictures of all the places and the people where the Foundation is at work.

#### **True aims of the Foundation.**

I feel that it is important to use the opportunity you have so generously afforded me in inviting me to give your Presidential address, to reiterate once again the true aims of the Health Foundation, because they are aims which should be adopted by every South African, whatever his colour or his station in life. We want you all to live more healthily. We want you to know that health is not a matter of pills and powders, operations and injections, doctors and nurses. These people have to do with sickness. If you are sick they will, with their great skill and devotion, get you well again, but who wants to be so ill that he must go to a doctor and take a big bitter pill. Health is yours for the asking, if you will learn to live rightly and each of you, training as you are to serve your brother man, must ask yourselves not only the question which I am sure brought you here, namely, am I my brother's keeper? but also the question, am I the keeper of my own health? What can I do to preserve intact the wholeness which is in me now—for wholeness is, in the origins of the English language, a synonym for holiness and for healthiness.

To demonstrate more fully what I mean I will return, as I promised a few moments ago, to the consideration of our plans for the Ciskei. Adjoining the Mount Coke Mission Station we are establishing a community activity which we call a "Health Field." It is a field, a beautiful stretch of green country when I saw it last after good rains. On it we are building club premises and there we shall run an embryonic Community Centre with particular emphasis on clubs for the young people of the district. If it is a success and if the people of South Africa continue to support us financially, then the future may see a chain of such health fields stretching through the Ciskei ready to demonstrate to your people that exercise, proper feeding, correct use of the land and the rightful use of leisure can bring them the health for which they ask.

#### **The Voluntary Spirit.**

Down at the coast in East London one of your people, Eric Nomvete, is already at work with the residents of Duncan Village in the East Bank Location. I saw a jolly photograph of him the other day with his physical training class. He too will soon establish Community Centre activities there.

What is the spirit that inspires all this work? What was the spirit that inspired the founders? It is that thing which we call the voluntary spirit. The word "voluntary" comes from a Latin word meaning "the will" and the voluntary spirit, the spirit which of its own free will gives service to humanity, is the true greatness of the British Commonwealth of Nations. It first dawned in the minds



and hearts of the people of Great Britain who, for many centuries now, have given voluntary service to each other. If you have time to study the growth and development of the British social services, which to-day have reached a very high standard indeed, you will see how in almost every case, the great hospitals, the research institutions, the societies to protect and cherish the under-dog of every kind, arose originally as a germ of an idea in the mind of a man or a woman of good-will. One can make a wonderful historic pageant by tracing back the great social welfare movements of 20th Century Britain to the individuals, the Elizabeth Frys and the Dr. Barnardos, and the love which in the early days inspired them. All who shelter beneath the Commonwealth banner, all who share its traditions can partake of the voluntary spirit. It can teach us all that self-help is worth a great deal more than self-pity. You people, the African people, are to-day sorry for yourselves, and I must admit with some justice. But being

sorry for yourselves will never help you out of your dilemma. Learn to help yourselves and never forget that there are many hundreds—no, thousands—of Europeans in this country who are willing to join with you in all your strivings for a better way of life.

You young men face an unknown future; you want to serve your people; may I in bidding you farewell tell you, with all the force that I can command, that the greatest service you can render to them is to inspire them to attain for themselves the knowledge, the understanding, and the skill with which to help themselves? Teach them to use the land correctly; help them to understand nutrition; share with them your education; help them to use their spare time properly and, above everything, remember that knowledge and the will to apply knowledge in the service of mankind is the greatest of all these health-promotive factors.

## Sursum Corda

### THE HIDDENNESS OF PRAYER

*And when ye pray ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.*

**G**ENUINE prayer is never a cult, or even an act of devotion: it is always the prayer of a child to a Father. Hence it is never given to self-display, whether before God, ourselves, or other people. If God were ignorant of our needs, we should have to think out beforehand *how* we should tell Him about them, *what* we should tell Him, and whether we should tell Him or not. Thus faith, which is the mainspring of Christian prayer, excludes all reflection or premeditation.

Prayer is the supreme instance of the hidden character of the Christian life. It is the antithesis of self-display. When men pray, they have ceased to know themselves, and know only the God whom they address. Prayer does not aim at any direct effect on the world; it is addressed to God alone, and is therefore the perfect example of self-effacement.

Of course there is a danger even here. Prayer of this kind can seek self-display, it can seek to bring to light that which is hidden. This may happen in public prayer, which sometimes degenerates into a continuous babble. It is far more likely to happen in secret prayer; for it is very tempting to get outside of ourselves and contemplate our prayers as detached observers. We are then praying to ourselves, no matter whether such contemplation gives us enjoyment and self-satisfaction or fills us with loathing

and shame. After all, showing off in the street is only a naive form of the self-display we contrive in our innermost chambers—to such lengths can we distort the words of Jesus. We want to say our prayers and hear them as well, not being content to wait for God to hear us and to show us in His own good time that He has heard us. We pin our faith on the devout feelings we enjoy, and thereby rest assured that our prayers have been heard. They have, and we have our reward. Since we have heard ourselves, God will not hear us. Having contrived our own reward of publicity, we cannot expect God to reward us any further.

True prayer is done in secret, but this does not rule out corporate prayer altogether, however clearly we may be aware of its dangers. In the last resort it is immaterial whether we pray in the open street or in the secrecy of our own chambers, in the Litany of the Church, or with the aspirations of one who knows not what he should pray for. True prayer does not depend either on the individual or the whole body of the faithful, but solely upon the knowledge that our Heavenly Father knows our needs. That makes God the sole object of our prayers, and frees us from a false confidence in our own works.

Dietrich Bonhoeffer.

(Martyred by the Gestapo in April, 1945.)

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**Man needs not only to be told to be true to himself, he needs to be told what his true self is. And it is this double service which the Son of Man came to render.**



# Lovedale Hospitals' Board

## REPORT FOR THE YEAR 1948

### MEDICAL STAFF

Dr. J. R. Lauckner, accompanied by his wife and child, arrived in Lovedale in April to take up his appointment of Physician to these Hospitals. We trust that they will have many years of fruitful and happy service in Lovedale.

During the absence overseas of the Medical Superintendent, Dr. S. A. Sinclair kindly consented to accept the appointment of Acting Medical Superintendent. The Board has minuted its appreciation of the capable manner in which he performed these duties.

To Mrs. Lauckner, the Board is indebted for the willing assistance she gave in the surgical work whilst Dr. Sinclair was Acting Medical Superintendent.

### NURSING STAFF

Most large Hospitals, including our own, serve two main functions. The primary function is the care of patients, whilst the second is the training of Student Nurses. Neither of these functions can be efficiently performed with an inadequate number of trained nursing staff, but the year has been made more difficult by the serious shortage of trained nurses. Occasionally, instead of the full complement of nine Ward Sisters, we had only three. This matter received considerable attention in the report on the training of nurses at these Hospitals, submitted by the Nursing Council, during the year under review. The Hospitals' Board empowered the Medical Superintendent, who was overseas, to make appointments to the trained staff. Miss Miller, one of those so appointed, was welcomed to the Hospitals on Christmas Day.

Every effort is being made to bring the Nursing Staff up to full strength, but it is well known that throughout the world the shortage of trained nurses appears to be increasing rather than diminishing.

The Board is grateful to the trained nursing staff for the fact that all the beds in the Hospitals have been available to patients throughout the war and post-war years, in spite of the extreme depletion of their numbers.

### LOVEDALE ORTHOPAEDIC HOSPITAL

With much satisfaction the Board records the laying of the Foundation Stone of this new Hospital by Dr. Mears, Secretary for Native Affairs, on November 12th, 1948. The erection of this Hospital had been much delayed, but when completed the accommodation for about sixty children will be of a high standard, enabling better work to be accomplished under more pleasant conditions for patients and staff.

### VICTORIA AND MACVICAR HOSPITALS

We again acknowledge our appreciation of the assistance received from the Cape Provincial Administration and the Department of Health. The former again accepted responsibility for the total deficit of the Victoria Hospital. This happy co-operation existing between Church and State gives considerable satisfaction.

As the Hospitals extend in size and as the complexity of the work develops, we would remind ourselves of the vision of those responsible for the origin and early developments of this work. Our task is made the easier by reason of the firm foundation they laid. It is our hope that we may ever be true to the ideals which inspired them and we would seek to continue the work they began "in the name of Jesus."

### She Lived for Others.

A noted career of service has ended with the passing of Miss B. G. Alexander, R.R.C., for many years the outstanding figure in the nursing profession in South Africa. She came to this country originally to work in the concentration camps during the South African War. After this she was for more than a quarter of a century on the staff of the Johannesburg General Hospital, first as staff nurse and then as sister, home sister, assistant matron and, from 1916, matron. During this period she saw war service as matron of the Union's hospital ship "Ebani" and as principal matron of all the Union's war hospitals. Retiring in 1931 she devoted herself most effectively to the interests of her profession throughout South Africa by her work for Trained Nurses' Association. In 1939 she was fittingly honoured by being elected World President of the Florence Nightingale International Foundation. It may be said without exaggeration that she did more than anybody to raise the status of the profession which she so signally adorned to the high position which it holds today.

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### A Happy Occasion.

The Mariazell Native Training School attained its silver jubilee this year, and the occasion was celebrated last month in suitable fashion. The Apostolic Delegate, who is the head of the Roman Catholic Church in South Africa (Archbishop Lucas), visited the mission and participated in the ceremonies. These included the bestowal of a high Papal decoration on Mr. W. G. Massey, who has been principal of the Training School for the past twenty-one years and will be retiring at the end of the year. The institution has made a great advance under his guidance.

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By disciplined service in the doing of duty, the followers of Christ rise to the status of friendship, where duty passes into desire and loyalties are held by love rather than by law.



## New Books

*Veld Patriarch and Other Poems*, by Francis Carey Slater, D.Litt. (Longmans : 8/6.)

Two years ago the Oxford Press published *Selected Poems of Francis Carey Slater*. The selection for that book was done by Edmund Blunden. In the book under review Dr. Slater says that, in addition to the *Selected Poems*, this new volume contains all he desires to retain of the contents of his seven or eight books of verse published between 1905 and 1938. We venture to think that many readers will be much more partial to Dr. Slater's earlier poems than is the poet himself, and will not so ruthlessly discard them. One asks whether the poet has not become hypercritical of his own work. Yet it is certainly a gain to have what he considers the cream gathered into two books.

*Veld Patriarch* and its companion poems are, as will be anticipated, redolent of the true South Africa. In them we find the roughness and yet the tenderness, the closeness to nature and the aspiring after the heights, which all who know South Africa know to be features of its life. Throughout, the book is redolent also of the best culture on the English-speaking side. Yet the poet's subjects are not confined to the one section of our population. Not only do Cecil Rhodes, Dick King and others appear, but patriarchs of the Trek, like Piet Retief and Gerrit Maritz, fill a large place, and there are figures also from Bantu life.

To many the Dedication to General Smuts will appear peculiarly appropriate:

*Rarely, rarely may men render  
Witness to the grace and splendour  
Of the golden mountain-eagle,  
Bird of all earth's birds most regal,  
For to purblind human eyes  
He is but a moving shadow  
On the earth and in the skies.  
Eagle-beings who inherit  
High peaks of the human spirit,  
In their fastnesses are lonely,  
For their fellow-men see only  
Fitful hints of radiance thrown  
To the unremembering plains  
From the Everests unknown.*

Dr. Slater is aware of the bitter, pugnacious element in South African life. Yet he remains the poet of peace, the loving enemy of hate. To us one of the finest poems in the book is, *From Human Tempest*:

*From human tempest--  
Dry-storm of the spirit--  
From clash and clangour  
O save us, Lord!  
From the eye's red lightning,  
The mouth's black thunder,  
From strife and anger*

*Save us, good Lord!  
From sterile hatred's  
Hard droughts of the spirit,  
That blight all flowers  
Of thought and deed,  
O Lord defend us,  
In mercy send us  
Love's saving showers  
In our sore need.*

To some the poet will appear in a new rôle in the two-lined poem headed, *A Modern Cannibal*.

*Her lips and finger-nails are still  
Stained with the blood of her last kill.*

Many will welcome the liberal selections from *The Trek* while holding also the view that that great poem is adequately treated only when taken in its entirety.

We cannot help asking why Dr. Slater, while giving the true meaning of the name of the mountains near his boyhood's home as 'the calves' (p.25), yet spells the name corruptly as "Amatola" and not "Amatole."

South Africa often complains of the unfair propaganda from which she suffers. A book like this is unconscious propaganda of the highest kind.

R.H.W.S.

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*Indians in South Africa*, by G. H. Calpin (Shuter and Shooter, pp 304 with Index. 15/- net.)

Mr. Calpin has written a book about the history of Indians in South Africa which should be in the hand of everyone who wishes to study what has become one of the important problems in South Africa. There are a few omissions which we hope will be made good when a second edition is printed. For instance, Mr. Calpin gives part of the despatch sent by Sir George Grey in 1855 to the Government in India asking that indentured Indians should be sent to Natal (as had been requested by a large majority of the burgesses of Durban present at a public meeting in 1855), but he omits to say that the Government in India gave a blank refusal to His Excellency, and that it was only because of the continued petition of the Government of Natal that the Government of India relented and then only on the condition that Natal accepted the conditions which other Colonies had accepted. Till these were put in Law 14 of Natal, passed in 1859, the Government refused to allow Indians to go to Natal under indenture. Also the conditions which the author assigns to 1874 were already in this Law 14 of 1859. But in spite of these omissions the book is full of a great amount of detail, which should be known and considered. Amongst these are the great benefit that Natal gained from the work of the Indian labourers, the fact that, in 1909, of the 25,599 indentured Indians less than 37 per cent were employed in sugar, tea, or wattle plantations, and that in 1911



Indians exceeded Europeans in Natal by over 35 per cent, whereas in the last census the Europeans in Natal exceed the Indians by about 4,000.

The early history of the Indians in South Africa from 1860 to 1906 occupies one tenth of the book, while the rest of the book describes fully what has happened since, mainly from the Cape Town agreement of 1927 onwards. Here there is a full account of the history of Indians in South Africa from that date to the present time, the last chapter describing the Durban Riots of January of this year with the author's explanation of them.

In the last chapter but one, Mr. Calpin describes what has happened as regards Indians since the General Election of 1948, and points out the extreme difficulty of finding a solution. European feeling has hardened against the Indian, largely because of what has happened at the Assembly of the United Nations, while the present leaders of the Indians take a quite different line to that which their leaders took some few years ago. The Europeans mostly desire Repatriation but "how this simple solution of repatriation is to be accomplished has never been explained." "The only other 'solution,' but one which is equally unacceptable, this time to Europeans, is to concede full citizenship rights to Indians. Europeans will 'shoot it out' rather than accept Indians on terms of equality."

Democracy, Mr. Calpin points out, takes many forms; and the forms prevalent in America, Britain or Russia could not be projected into South Africa.

It is good for all to know the history of Indians here in the past, particularly during the last twenty years. That is necessary for the finding of a solution, as is the realisation of what has been said and done by leaders, European and Indian. It is for this reason that we feel Mr. Calpin's book should be widely studied, and that we hope it will help towards a solution of a most difficult problem.

C.J.F.-D.

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**Neville Stuart Talbot, 1879-1943, A Memoir**, by F. H. Brabant. (S.C.M. Press: 8/6).

Sixteen years have passed since Neville Talbot resigned from the diocese of Pretoria, but hosts of South Africans still remember his vital, incalculable personality. Cast in a mould for which there was no fellow, he fascinated men by his bigness of body, mind and spirit, while also shocking them by his indiscretion. This memoir will be welcomed by many and all the more so because it leaves the impression from the first page to the last that the portrait is true and just. Talbot is here in all his humanity, his outspokenness, his unconventionality, his intellectual grasp, his spiritual stature. It is a moving story of a man who loved life, who wrestled with the big things of destiny, who knew deepest sorrow, and who triumphed

because of his faith in the Father, his love for the Saviour, and his submission to the guiding of the Spirit.

The volume throughout holds the reader entranced, but South Africans will find of special interest the story of Talbot's years as Bishop of Pretoria. Happily this is the longest chapter in the book, and it sheds fresh lustre on the Union's missionary annals. The author is to be congratulated on a most adequate and effective piece of work.

R.H.W.S.

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**Edmund Burke, Christian Statesman**, by E. E. Reynolds. (S.C.M. Press: 5/-).

This book is another of the admirable Torch Biographies. It tells the story of one of the most remarkable of British Statesmen, who, however, never sat in a Cabinet and held only minor office for brief periods. His speeches and writings were all concerned with issues long since decided, but his genius led him to pierce beneath the surface of passing affairs to those fundamental principles of government that are still important, in spite of social and economic changes, of which he could have no notion. It is this that has made him the tutor of statesmen. The principles he enunciated were founded on religious faith, for he saw in the unfolding events of history "the known march of the ordinary providence of God." Government he held to be an institution of divine authority.

Burke, whose life stretched from 1729 till 1797, lived in one of the great revolutionary periods of history. His career and work are prolific in parallels for our own time.

R.H.W.S.

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**Mr. Buchan, Writer**, by Arthur C. Turner. (S.C.M. Press: 5/-).

It is fitting that John Buchan should have a place in the gallant company honoured by inclusion in the Torch Biographies. He was the author of many notable romances, but his own life is one of the finest romances of our modern age. It is doubtful if his stories will live, but the solid work he did in biography and history, especially "Sir Walter Scott", "Montrose" and "Oliver Cromwell", gives him a place among the historians of the Empire. Strangely enough, he did not believe that authorship was sufficient as a full-time activity for a man. His own preference was for the world of action rather than the world of literature. The story of his contribution to the public life of his time is well unfolded in this little book: we see him grow in power until at last he becomes Governor-General of Canada. But even more compelling of admiration is the man himself, with his joy in living, his rectitude, his industry, and his deep Christian conviction, which he bodied out in life.

R.H.W.S.



**Chaka the Zulu**, by Thomas Mofolo. (Oxford University Press, 125 pp.: 2/-).

Mofolo's grim tale of the terrible Chaka has been selected by the Oxford Press for its "English-Readers Library," a new series which is intended to fill the gap between "simplified" texts and the full range of original literature. Dutton's translation has been shortened and slightly simplified and six striking wood-cut illustrations by Eleanor Watkins have been included.

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**The Divine Plan for Jew and Gentile**, by Philip E. Hughes. (Tyndale Press, 32 pp.: 2/-).

This pamphlet is a careful study of the place of the Jews in the purpose of God, taking as its foundation St. Paul's parable of the olive tree in the eleventh chapter of his letter to the Romans. It is an excellent example of "searching the Scriptures diligently" in regard to a subject of special concern to many in the world of to-day.

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**An analysis of the Sociological Theories of Bronislaw Malinowski**, by Max Gluckman. (Oxford Press, 28 pp.: 3/-).

In 1947, prior to his appointment as Lecturer in Social Anthropology at Oxford, Dr. Max Gluckman, then Director of the Rhodes-Livingstone Institute, published two essays (one in *African Studies* and the other in *Africa*) in review of the late Professor Malinowski's *The Dynamic of Culture Change* and *A Scientific Theory of Culture, and other Essays*. The value of these critiques and the great interest which they aroused among the cognoscenti has led to this reprinting of them together as number 16 of the Rhodes-Livingstone Papers. Dr. Gluckman makes very clear his appreciation of Malinowski's "vital contribution" to the great advances made in social anthropology during the past forty years, and does not hesitate to call him "one of the most significant figures in the social anthropology of this century"; but for just this reason he is compelled to be critical of his theoretical principles, which he regards as very inadequate. Malinowski's figure as an original researcher and as an inspirer of others looms so large in the science which he adorned that his illogicalities and inconsistencies, he feels, must not be allowed to exercise a mischievous influence on its development. The two essays reveal Dr. Gluckman as a clear exponent and a fair, if hard-hitting, opponent. They are a contribution of real value to the ratification of social anthropology as a science. "I have criticised Malinowski's theoretical framework," he concludes, "which I believe to be a stultifying one, but I have tried to indicate his very real contribution. I do so deeply conscious of what I as a field-worker and would-be comparative student owe to his work. . . ."

**The African and the Sunday School.**  
**How to start a Sunday School.**

By Derrick Cuthbert (S.A. National Sunday School Association).

We are glad to call attention to a new series of leaflets of which these are the first. They are designed for Africans and will be found very helpful by all who are engaged in Sunday School work. A third pamphlet dealing with "How to organise a Sunday School" is in preparation. The price of them is very small and samples may be obtained on application to P.O. Box 17, Port Elizabeth.

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#### Helping Handicapped Africans.

Mr. W. Cohen is the Employment Officer of the Jubilee Social Centre, conducted by the Non-European Affairs Department of the Johannesburg City Council. Being himself blind he is animated by a special concern for the handicapped and is more conscious than most of the peculiar difficulties which beset them in their efforts to find employment. Yet, by reason of his own disability he is precluded from getting round among possible employers himself. Fortunately he has found an enthusiastic colleague for this in the person of Mrs. M. Broomberg, who is organiser of a study circle in Houghton related to the Institute of Race Relations, and the kind of person who is not content to discuss a problem and then do nothing about it. She has taken on the job of going round among various firms in the city and hunting up jobs that handicapped men can do, and she has been successful in placing a good number. Thus she got one man who had lost an arm into an upholsterer's factory to tease coir, and found a messenger's job for another. A cripple she placed sorting bottles and another cleaning windows and making tea. After she has found employment for these men she keeps in touch with them and their employers and has been greatly encouraged by the success of her protégés. Here is a splendid bit of unheralded service, which might well be multiplied in other centres.

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There is nothing which Jesus felt called upon to challenge more frequently than fear. As a friend, he saw that fear hounded his companions from birth to death. As a teacher, he discovered that fear blinded the minds of men, making them unable to look facts in the face or to trust themselves to truth. As a physician, Jesus found that fear paralysed men's faculties, poisoned their emotions and sapped their bodies. He would never have retained the title of Master if he had not been able to control fear.

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Christianity began as news; it has with too many deteriorated into good advice.